

AN
ADDRESS
TO THE
LIVERY-MEN
OF THE
CITY of LONDON,

Relating to their Conduct in the en-
suing Election of a

LORD-MAYOR.

Shewing the Necessity of choosing to our-
selves a LORD-MAYOR, pursuant to
the Instructions of the CHARTER.

By a LIVERY-MAN.

2 *When the Righteous are in Authority the People
rejoyce, but when the Wicked beareth Rule
the People mourn.*

L O N D O N:

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[5]



AN
ADDRESS
TO THE
LIVERY-MEN.

FELLOW CITIZENS,



YOU'LL perceive the
Cause and the Ne-
cessity of this Ad-
dress to you, (with-
out making any further Apolo-
gy)

gy) to endeavour to rouse you out of the *Lethargy* you have too many Years lain under, *viz.* Of sleeping over the Election of our CHIEF MAGISTRATE; by which Indolence, (tho' we have hitherto escaped) yet have we expos'd to the utmost Hazard, the most valuable Liberty that has for Ages past been transmitted to us by our Ancestors, and thro' their Fortitude been explain'd in our several Charters, *viz.* *Our undoubted Right of choosing to our selves, a Lord Mayor, which*
Right

Right we have for several Years given up, and consequently betray'd the *Sacred Trust* repos'd in us, as by the Charter undermention'd appears.

I hope, Fellow Citizens, I shall not be misunderstood by any, as attempting to disturb the Peace of the City ; No, far be it from my Thoughts ; and such a Suggestion can come from none but those, who would be willing to transfer our Choice into other Hands. I hope therefore, you'll be convinc'd,

vinc'd, That by persevering in our *Liberty* as transmitted down to us, we take the most effectual Step to support and preserve the Peace and Welfare of the City, which in Duty and Conscience we are bound to do, for the Sake of Posterity.

But it may be ask'd by some who have little Regard for its Welfare, Why must we at this Time be reminded of our Duty ? Or, Is it not to gratify some particular unreasonable Pique ?

Pique? The same Question may be ask'd our Legislators, who shall at any Time enforce the Laws against any particular growing Vice ; if therefore we ever intend to amend, there must be some Time fix'd when we resolve to begin ; and were we to omit it now, the same Question may be ask'd the next Year, and so on, *ad infinitum*.

I humbly apprehend, that as Repentance ought not to be deferr'd, the present Time should not be neglected of

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choosing

choosing for ourselves; Let us not be intimidated at any Clamours that may be rais'd by those who may find their Account in it. For if we open our Eyes, and view with Impartiality, the *Conduct* and *Character* of the Alderman next the Chair, and approve his *Virtue* and *Integrity*, as a *Legislator* and a *Magistrate*, no doubt he will be the Person return'd, and we satisfy'd in our Choice as free Agents, with such a Review : But were it ever to happen a Person of a different

[II]

ferent Character should be next the Chair, how can we reconcile Custom to such a Choice, which might endanger the Liberties of the City, and which will always be our Duty to prevent? Let us think seriously of it, and not too late, repent.

How melancholy a Consideration is it, to think of the few who look back to copy after their Ancestors, that they are unacquainted with the sacred Legacy left them; but content themselves with going

annually to *Guild Hall*, like
 Parish Clerks, to say *Amen* to
 the hereditary indefeizable Suc-
 cession to the Chair.

To support what I have ad-
 vanc'd, I beg leave to quote
 the Words in the Charters of
 King *John*, *Henry* the 3d, *Ed-
 ward* the 1st, &c. all confirm'd
 in the Royal Charter of *Charles*
 the 2d, to the City of *London*,
viz.

“KNOW

“ K N O W Ye, That
 “ we have granted,
 “ and by this present
 “ Charter confirm’d
 “ to our Citizens in
 “ our City of *London*,
 “ That they may
 “ *choose to Themselves a*
 “ *Mayor of Themselves*
 “ *every Year*, who may
 “ be to us Faithful,
 “ Discreet, and Fit
 “ for the Government
 “ of

“ of the City, so as
 “ when he is chosen,
 “ he may be presented
 “ to Us, or our Ju-
 “ stices, if we be not
 “ Present, and shall
 “ Swear to be Faith-
 “ ful to Us: And that
 “ it shall be Lawful
 “ at the End of the
 “ Year to *amove him,*
 “ and to *substitute,* or
 “ if they will, to re-
 “ *tain*

“ *tain him still*, so that

“ he be Presented to

“ Us, &c.”

The Charter, you see, expressly directs us to choose a *Faithful, Discreet Person* for the Government of the City; (nor are we ty'd down to choose the Alderman next the Chair, either above or below, but we have the Liberty to re-choose and retain even him that serv'd us the preceding Year.) And who are suppos'd to be the best Judges of a Person so qualify'd?

Why

Why the *Livery-Men* only, whose Right it is, and who are conven'd for that Purpose, and their Judgment ought to be without Partiality or Prejudice. A Choice therefore of a *discreet Person* seems to be out of the Question, if we never (on just Reasons) make an Exception to the late Rule, but blindly follow a Custom lately introduc'd, of *always returning the Alderman next the Chair implicitly*, without enquiring into his Character, or reviewing his Conduct as a Magistrate.

I own

I own the Intention of the Custom to be good, having a Tendency to the Preservation of Peace and Harmony in the City, were there not sometimes undeniable Exceptions against it. For can we be too careful (setting Party-Prejudice aside) in the Choice of a proper Person into one of the greatest Places of Trust in the Kingdom? And do we conform to the Charter above, in making such a Choice Hereditary, when we are first directed to fix on a

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Faith-

Faithful, Discreet Man, &c.
 which I hope will be allow'd,
 without any Reflection on the
 Honourable Court,) may not
 always happen to be the Per-
 son next the Chair. Nay, Does
 not the Recorder prepare us
 for such a Choice, in a learned
 Speech, pursuant to the Char-
 ter, directing us to choose a
 Person of Known Ability and
 Integrity, well qualify'd for
 the Discharge of so great a
 Trust as we are then going to
 repose in him? And if we were
 always to follow the above Cu-
 stom,

stom, his Honour might save himself the Trouble of his Speech, and we of our Attendance: And the waiting on the Honourable Court in their Formalities to St. *Lawrence's* Church to hear a Sermon, exhibiting the Character of a virtuous Magistrate, and the exciting us to the Choice of such a One, would appear to us a mere Farce, were we to look no further back than the Person next the Chair, who we are to elect, *Good or Bad*. Let us therefore trifle with ourselves

no longer, but seriously weigh the Consequences of it before it be too late, Whether we do not think such a *Place of Trust* too great a Compliment to make to a Person whose *Integrity* we are not well satisfy'd in? And how can we answer such a Neglect to our Posterity? The Choice therefore of a judicious Person, will be the only Means of preserving the Peace of the City, be a Check on the Conduct of Candidates, and the only Expedient we have left, of rewarding Virtue. We might,
indeed,

indeed, be happy in persevering in the above Rule, had we not recent Examples of *Persons* being chosen *Aldermen* by the most *flagrant barefac'd Bribery*.

Some of our Wards are so small, and too many in them susceptible of Bribes, that a Designing-Man with some other *Assistance*, which on *such Occasions* is never wanting, may meet with no great Difficulty in gaining his Point; and what would then be the Consequence?

quence? Why, if such a Person when chosen Alderman, should (as there is very great Reason to believe he would) act inconsistent to the *great Trust reposed in him*, by betraying the very Liberties and Privileges of his Fellow-Citizens, which he has, by his Oath sworn to preserve; surely no Well-wisher to this great Community, would be aiding or assisting in the Choice of such a One, into so great a Trust, which we have sufficient Reason to apprehend, he would render subservient to
his

his own private Interest. The Collective-Body of the Livery therefore, must be allow'd better Judges of the Ability of a Citizen for Lord Mayor, and less prejudic'd or influenc'd, than a small Ward (corrupted as before-mention'd) of the Integrity of a Person to *discharge the Trust of an Alderman*: And ought we not to make a difference between a Magistrate, who by natural Steps of Gradation has stemm'd the impetuous Torrent of Corruption, (and consequently must be

be esteem'd by every virtuous Man,) and One, whose Hands may be always open to barter away for * * * * the Liberties of the Community he has sworn to support? And this, some Time or other will be the Case, unless we resolve to distinguish the Qualification of Persons for the Discharge of so great a Trust; and for God-sake why must we delay an Enquiry of such Moment another Year? Let us therefore open our Eyes, Let us no longer dream over an idle Custom, but let the Enemies

mies to Virtue see, that we are not afraid of doing Justice to ourselves and our Posterity. And for our further Encouragement to be careful in our Choice, Let us look no further back than to our late Magistrate; let us from his Conduct endeavour to choose a proper Successor, uninfluenc'd, who will not be intimidated from supporting the Welfare of the City; One, who will be careful of conveying to us from Time to Time, a Knowledge of any Infringements

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that

that may be attempted, on our Liberties; like the Beacons of old, and as old as the above Charter, to give Notice of any impending Danger.

Let us further consider, That the Example of this Great Capital of our Land of Liberty, the City of *London*, has a great Influence over all Parts of the Kingdom : It has been the principal Spring in all Motions; even Virtue and Vice are copied from us; the Reason is obvious : The Country very just-ly

ly looks on this City to have the greatest Interest in the publick Safety, to know best wherein it consists, and to have the fairest Opportunities of discovering what Attacks are made against it. When any Invasion upon the Liberties of the Publick is attempted, the first Beacon is lighted up here, to give Warning to all Parts of the Land of the approaching Danger; Witness, in the Prosecution of the late Excise Scheme, &c. From hence it has been observ'd, that no King ever

prosper'd, that bore hard upon the City : And *William* the Conqueror has been falsely call'd so, since the City oppos'd him not in his ascent to the Throne : And the Rebels in 41 had never succeeded in their Villainy, had not the Magistracy of the City been corrupt.

The many Advantages therefore we enjoy, ought to keep us very wakeful in the Preservation of them. We have a Right of being govern'd by our
own

own Laws, and those Laws executed by Magistrates of our own Choice: We cannot therefore be too often warn'd of being careful in our Choice, because it is of the last Importance to all who have any Regard for the Happiness and Welfare of the City, to be thoroughly inform'd, and well satisfy'd, in the Character of the Person, whom we shall think qualify'd to repose so great a Trust in.

To

To Conclude, GENTLEMEN,

Would it not be very absurd for us to choose any of those Persons for a Superior Magistrate, who on a late Affair of the utmost Importance to our Liberties and Trade, have voted inconsistent to the Sense of the whole City ? It is therefore our Duty to return two Persons to the Court of Aldermen, who we are satisfy'd are not susceptible of Bribes ; nor would betray our Liberties as before-mention'd, by giving Votes contrary to their Interest, nor evade
by

[31]

by Fallacious Excuses, the ancient Method, and Right of frequently calling of Common-Councils ; whereby we may have that Justice done us, that we have a Right to demand.

F I N I S.



[3]

by fallacious Exaggeration, the an-
cient Method, and Right of
freely calling of Councils;
Councils; whereby we may
have that Justice done us, that
we have a Right to demand.

FINIS

